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Irving's Catechisms:

IN TWELVE PARTS.

A

CATECHISM

OF

JEWISH ANTIQUITIES.

NEW-YORK:

COLLINS AND HANNAY,

230 Pearl-street.

FOURTH PART

Engraved for Dr. Irving's Jewish Antiquities.



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A CATECHISM
OF
JEWISH ANTIQUITIES;
CONTAINING
AN ACCOUNT
OF THE
CLASSES, INSTITUTIONS, RITES, CEREMONIES,
MANNERS, CUSTOMS, &c.
OF THE
Ancient Jews.

ADAPTED TO THE USE OF SCHOOLS IN THE
UNITED STATES.

WITH ENGRAVED ILLUSTRATIONS.

BY C. IRVING, LL.D.
Holyrood-house, Southampton.

FIFTH AMERICAN EDITION, REVISED AND CORRECTED.

Whose are the fathers, and of whom, as concerning the flesh, Christ came.—Rom. ix. 5.

NEW-YORK :

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Saml. J. Shaw,
of Boston.

SOUTHERN DISTRICT OF NEW-YORK, ss.

BE IT REMEMBERED, That on the twenty-seventh day of May, in the forty-sixth year of the Independence of the United States of America, F. & R. Lockwood, of the said District, have deposited in this office the title of a Book, the right whereof they claim as proprietors, in the words following, to wit:—

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JAMES DILL,

Clerk of the Southern District of New-York.

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**A CATECHISM
OF
JEWISH ANTIQUITIES.**

**BOOK I.
CIVIL STATE.**

CHAPTER I.

Government.

Q. WHAT is meant by Jewish Antiquities ?

A. Jewish Antiquities imply an account of the religion, government, manners, and customs of the Jewish nation.

Q. Who were the Jews ?

A. The Jews were the descendants of Jacob, and the people selected by God to preserve on the earth the knowledge of his character and will, and to be the ancestors of Messiah.

Q. What advantages are derived from a knowledge of the Jewish antiquities ?

A. The knowledge of the Jewish customs, &c. is not only curious in itself, but necessary for understanding many obscure passages in holy writ.

Q. What was the ancient form of government of the Jews ?

A. Their form of government may be distinguished into patriarchal and special.

Q. What was the patriarchal form of government?

A. The patriarchal government consists in the fathers of families, and their first born after them, exercising all kinds of ecclesiastical and civil authority in their respective households.

Q. What was the power of the patriarchs?

A. The patriarchs had power over their own families, to bless, curse, cast out of doors, disinherit, and punish with death; many examples of which are found in the holy Scriptures.

Q. How long did they continue under this patriarchal government?

A. The patriarchal government of the Jews is supposed to have continued until the time of their residence in Egypt; when a special form of government was introduced among them.

Q. What do you mean by a special form of government?

A. By special is meant that government peculiar to the people of Israel, from their abode in Egypt to the end of their polity.

Q. What was the government of the Jews during their stay in Egypt?

A. While Jacob and Joseph lived, and while their memories were respected, they were governed by their own laws; but "when another king arose, that knew not Joseph," they were enslaved by the Egyptians.

Q. What was their form of government during their migration through the wilderness from Egypt to Canaan?

A. Upon their coming out of Egypt, theocracy was set up among them, Moses and Aaron being

appointed the ministers of civil and religious government.

Q. What is meant by theocracy ?

A. By theocracy is meant that God condescended to be their king as well as their God ; appointing all officers, proclaiming war, and delivering laws to them from his residence in the tabernacle.

Q. What proofs can you adduce of this theocracy ?

A. This government is proved by numerous passages of the Holy Bible. Samuel upbraided the people for their rebellion in asking a king, in these words : " Ye said a king shall reign over us, when the Lord your God was your king."*

Q. How were the Jews governed after their settlement in the land of Canaan ?

A. When Joshua had settled the Israelites in the land of Canaan, every city had its elders, who formed a court of judicature, which met in an open space or square, called *gate*, in Scripture.

Q. What other chiefs had they ?

A. Each tribe of Israel had its respective prince, whose office related to military affairs ;

* That God, as king of his chosen people, appointed all officers in the state, is proved by his ordering Moses to choose Joshua as a coadjutor ; and also in the case of Jethro, *Exod. xviii. 23*: that He gave laws to the Jews is evident from the voice of Jehovah being heard by all the people, when the two tables of the law were given upon Mount Sinai ; and all the other laws were delivered by the oracle or voice of God ; for the usual preface is, "The Lord spake unto Moses, saying:" He proclaimed war with the Amalekites, *Exod. xvii. 16*, and with the Midianites, *Numb. xxxi. 1, 2*. From these, and many other instances, it is evident that the government of the Jews during this period, was a theocracy, that is, that Jehovah acted as their king as well as their God.

and in time of great trouble, or imminent danger, they chose a judge.

Q. What power did the judges of Israel enjoy ?

A. The power of the Jewish judges, while they continued in office, was absolute, similar to that of the Roman dictators ; but when they had performed the object for which they had been appointed, they retired to a private life.*

Q. What number of judges ruled over Israel ?

A. The whole number of judges from Othniel the first, to Samuel the last, was fifteen.

Q. Mention some of the most distinguished of them.

A. Among the most distinguished of the judges were Ehud, Gideon, Jephthah, Samson, and Samuel.

Q. What government succeeded that of judges ?

A. To the aristocracy and judges succeeded the government of kings, which continued from Saul to the captivity of Babylon, about 530 years : at first there was only one, but afterward the tribes divided and formed two kingdoms.

Q. What do you observe of their captivity ?

A. The Hebrew nation being divided into two distinct kingdoms, Israel and Judah, each suffered a distinct captivity ; the one is called the Assyrian, the other the Babylonish ; which began at different periods, but ended together under Cyrus the king of Persia.

Q. What government followed their return from captivity.

A. Upon the return of the tribes of Judah and

* Except Samuel, of whom it is mentioned as a particular case, that he judged Israel all the days of his life.

Benjamin from captivity, they formed but one nation, which became a province of the Persian empire; and although they paid tribute, yet they enjoyed their own religion, and were governed by their own laws.

Q. How long did this government last?

A. This state of things continued upwards of 200 years, until the time of Alexander the Great, to whom the Jews became subject; but they were preserved from total conquest by a special and extraordinary interposition of Providence.*

Q. To whom did the Jews afterward become subject?

A. After the death of Alexander, the Jews became subject and tributary to the kings of Egypt or Syria, according to the extension of either into those parts: under one of the latter, Antiochus Epiphanes, Jerusalem was stormed, 40,000 of its inhabitants were massacred, and as many more sold as slaves.

* This circumstance is thus related: Alexander having made himself master of Tyre, marched against Jerusalem, fully determined to punish that city for having refused him auxiliary troops, and necessities during the siege. As he approached the city, the high-priest Jaddua, accompanied by the other priests in their proper habits, went out by divine direction to meet him; as soon as the king saw Juddua, he hastened towards him, and bowed down to him with a religious veneration of the sacred name of God which was written upon his mitre. While all stood amazed, Parmenio, his general, alone ventured to inquire why he who was adored by every one, should pay such devotion to the Jewish high-priest:—"I do not," said he, "adore the high-priest, but the God whose minister he is: for while I was at Dio, in Macedonia, and was deliberating how I should carry on the war against the Persians, this very person, dressed in the robes he now wears, appeared to me in a dream, and encouraged me to pass over into Asia: assuring me, that God would give me the Persian empire." Having said this, Alexander went in a friendly manner with Jeddua into Jerusalem, where he was shown the prophecy of Daniel, concerning his victories; at this he was so pleased that he readily granted them the liberties which they required.

Q. Did the Jews throw off the yoke ?

A. Yes ; the same king ordained that all the nations of his dominions should worship his gods ; upon which Matathias, an honest priest, and zealous of the law of God, slew the king's officers, and having collected a body of men, went about the country destroying the heathen altars and idolaters, and restoring the worship of the true God wherever they came.

Q. Who succeeded Matathias in command ?

A. Matathias was succeeded by his son Judas, who adopted the name of Maccabeus, whence those that sided with him, and fought under his standard, were termed Maccabees.

Q. What form of government followed that of the Maccabees ?

A. After ten princes of that family had governed during about 100 years, the Jews became subject to the Romans, first as a tributary kingdom, and afterward as a province.

Q. Who was the first king set over the Jews by the Romans ?

A. The sovereign authority was given by the Romans to Herod the Askalonite, in whose reign our Saviour Christ was born, according to the celebrated prophecy of the patriarch Jacob : "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (that is the Messiah) come."

CHAPTER II.

Divisions of the People.

Q. How were the Jews divided ?

A. The whole body of Israel, or the Hebrew nation, was divided into 12 tribes ; and public records were kept, in which every one's genealogy was registered, to show to what particular tribe he belonged.

Q. What were the names of the tribes ?

A. The 12 tribes took their names from the 12 sons of Jacob from whom they were descended, and were called Reuben, Simeon, Levi, Judah, Issacher, Zebulon, Joseph, Benjamin, Dan, Naphthali, Gad, and Asher.

Q. Why were the Jews also called Hebrews ?

A. Hebrews, in the full extent of the word, were the posterity of Abraham,—*the Hebrew*, or foreigner, so called from his coming to settle in Canaan, from beyond the Euphrates.

Q. Were they not also called Israelites ?

A. The Jews were called Israelites, as being the posterity of Jacob, or *Israel* ; who was so named on account of his prevailing with God, and being blessed by Him.

Q. Whence did they derive the name of Jews ?

A. After the division of Israel's posterity into two kingdoms, the one was called the kingdom of Judah, from that tribe forming the greater part of it ; and the other, consisting of ten tribes, was called the kingdom of Israel.

Q. What distinction arose from this division ?

A. From it arose a distinction between Jews

and Israelites ; the 10 tribes being afterward as it were lost in the Assyrian captivity, the name of the Jews came to be applied indifferently to all Hebrews and Israelites.

Q. Who were the proselytes ?

A. The proselytes were those who were not of the natural posterity of Abraham ; but leaving the idolatrous worship of their country, joined themselves to the people of Israel.

Q. How many different kinds of proselytes were there ?

A. There were two kinds of proselytes ; the proselytes of righteousness and the strangers, and the strangers within the gate : the former being complete Jews, united to their church and nation ; the latter were foreigners, who did not embrace the Jewish religion, yet were suffered to remain among the Jews under certain restrictions.*

Q. What preparation was necessary before a heathen could be admitted a proselyte ?

A. He was examined before three magistrates, instructed in the Jewish religion, and made a solemn profession of his faith and of his obedience to the Jewish law.

Q. What was the form of admitting proselytes to the Jewish religion ?

A. The proselytes were first circumcised, then being baptized by the immersion of the whole body in water, they offered a sacrifice before three respectable witnesses.

Q. What was required of the proselyte in the gate ?

* They were therefore improperly called proselytes.

A. The concessions required of the strangers that dwelt in Israel were, that they should not practise idolatry, nor worship any but the true God of Israel ; that they should not blaspheme God ; and that they should keep the Jewish Sabbath.*

Q. Who were the Rabbi ?

A. The title of Rabbi was first assumed by men of learning about the time of the birth of Christ, as a distinguished title of honour.

Q. How was the title conferred ?

A. When a person was deemed worthy of receiving this degree, being met for the purpose, he had delivered to him a key and a table-book ; the first as a symbol of the power conferred on him, to be continually worn, and finally buried with him ; the other as a symbol of diligence in his studies. The next ceremony was the imposition of hands by delegates of the Sanhedrim, and a proclamation of his title.

Q. Who were the scribes ?

A. Scribes were persons employed in writing, transcribing, reading, explaining, &c. ; and there were two sorts of them, the civil and ecclesiastical scribes.

Q. What was the office of the civil scribes ?

A. The civil scribes filled the different offices in the administration of the state, served as scriveners for drawing up deeds, contracts, &c. ; and were employed as schoolmasters.

* These strangers who dwelt among the Israelites were very considerable ; there were no less than 153,000 of them in the time of Solomon, employed in servile labour ; and it is of these that we read, There were dwelling at Jerusalem, Jews, men that feared God, of every nation under heaven, Acts ii. 5.

Q. Who were the ecclesiastical scribes ?

A. The ecclesiastical scribes were the learned men of the Jewish nation, who expounded the law, and taught it to the people in the synagogues : they were men of great power and authority in the state ; and when they first entered into office, they had a key given to them as a badge of their duty.

Q. Who were the Pharisees ?

A. The Pharisees were a powerful sect, which sprung up towards the end of the Jewish polity : their distinguishing tenet was, their considering the traditions of the elders equal to the written law.*

Q. What else do you observe of the Pharisees ?

A. The Pharisees were a very proud and superstitious sect, affecting great sanctity, frequently washing their hands and household furniture, they fasted twice a week, held it unlawful to eat with sinners, and practised many painful austerities, such as whipping themselves, lying upon flints and thorns, &c.

Q. Who were the Sadducees ?

A. The Sadducees were a wicked and profligate sect of the Jews, which arose about 260 years before Christ, and which denied the existence of the soul after death, and the reward

* The other distinguishing doctrines of the Pharisees were concerning predestination and free-will, angels and spirits, and the future state and resurrection ; they believed that some things were decreed of God, yet not so as to take away the freedom of man's will ; they confessed that there were angels and spirits ; and they maintained the resurrection of the bodies, of good men at least, and the future and eternal state of retribution to all men.

or punishment of our actions in the world to come.*

Q. What were the other doctrines of the Sadducees?

A. This sect denied all Divine decrees; and held that man was absolutely master of his own actions, and that his prosperity and adversity are placed within his own power, and are respectively the effect of his wisdom or his folly: they also denied the resurrection of the body, and rejected all traditions, receiving only the five books of Moses.

Q. Who were the Essenes?†

A. The Essenes were a considerable sect among the Jews, remarkable for the austerity and regularity of their lives.

T. Relate some of their most remarkable observances.

P. The Essenes had all their goods in common, eating in companies on plain and coarse food, and drinking only water; their houses were mean; their clothes made of wool without any dye; and they never changed either them or their shoes till they were quite worn out.

Q. Who were the Publicans?

A. When Judea became a Roman province, the taxes were paid to the emperors, and the

* This sect was not numerous, as few would embrace doctrines which tended to the subversion of all religion.

† Although no notice is taken of the Essenes in the Scripture history, yet they are largely treated of by Jewish and other historians.

Publicans were the officers appointed to collect them : not only heathens, but sometimes Jews themselves, became Publicans.

Q. What have you to remark of the Publicans ?

A. The Publicans were greatly detested among the Jews, on account of their rapine and extortion ; as well as for being considered the instruments of their subjection to the Roman emperors, to whom they generally held it sinful to submit.

Q. Who were the Nazarites ?

A. The Nazarites were Jews who practised a particular sort of separation and devotedness to God, and were of two sorts : those who were devoted to God in their infancy, and were Nazarines for life ; and those who devoted themselves to observe the laws of the Nazarites only for a limited time.

Q. What were the laws of the Nazarites ?

A. The Nazarites were to abstain from wine and strong liquors ; they were not to come near any dead body ; and to give themselves up to reading, meditation, and prayer : the native Nazarites were to let their hair grow till the days of their vow were fulfilled.

Q. Who were the Herodians ?

A. The Herodians were a political sect, who derived their name from their supporting King Herod's scheme of subjugating himself and his dominions to the Romans, and likewise by their

complying with many heathen usages and customs* introduced by him.

Q. Who were the Samaritans?

A. The Samaritans were originally subjects of the King of Assyria, whom after Israel had been carried captive, he settled in their country: upon being infested with lions, they supposed a judgment was come upon them, for not paying due honour to the ancient god of the land, and readily received a Jewish priest to instruct them in the worship of Jehovah.†

Q. What do you remark of their religion?

A. The religion of the Samaritans was a strange mixture of the customs and modes of worship of the several nations to which they belonged, with the rites of the worship of Jehovah: it was the highest term of reproach among the Jews to call a person a Samaritan; and so great was their mutual hatred, that they would neither ask nor receive any favours from each other.

* In their zeal for the Roman authority, they were diametrically opposite to the Pharisees, who esteemed it unlawful to submit, or pay taxes to the Roman emperor; while the Herodians had so far degenerated from the true religion as to build a temple to Cæsar, and institute pagan games: they also built a magnificent theatre in Jerusalem, and placed a golden eagle over the gate of the temple of Jehovah.

† They were afterward joined by several Hebrew families, who were expelled from Jerusalem on account of the corruption that had crept into them, by the intermarriages of Hebrews with foreigners.

CHAPTER III.

Of the Kings.

Q. WHAT was the regal government of the Jews?

A. The Jews, about three hundred years after their settlement in Canaan, became discontented with their form of government, which was a theocracy,* rebelled against God, and desired to have a king who might judge them like all the nations.

Q. What were the limitations under which the kings were laid?

A. The person to be the king of Israel, was to be chosen and appointed by God himself: he was bound to govern by law, and was charged to be humble, and to govern his subjects with lenity and kindness; not as slaves, but as brethren.

Q. What else was required of their kings?

A. The king was to be a native Israelite, not a heathen, nor a proselyte: he was not to have more than one wife; and was enjoined to write for himself a copy of the law from the authentic records kept in the sanctuary.

Q. What was the form of their inauguration?

A. The inauguration of a king was usually performed by a priest or a prophet, by pouring a vial of oil upon the head of the king: he was then crowned, and received the kiss of homage, amid the acclamations of the people.

Q. What were the badges and honours of the Jewish monarchs?

* For an explanation of this government, see chap. i. p. 7.

A. The Jewish kings were treated with the most profound respect; they were attended by a guard of 500 slingers and archers, and usually sat on an elevated throne; at their death, if they had been good kings, the royal corpse was carried to the sepulchre by nobles, and public mourning was observed for them.

Q. In what did their riches consist?

A. The kings had much land, and numerous herds of cattle, which usually supplied the king's table; so that their revenues of gold and silver continued laid up, or served for the most natural use, to be manufactured into plate and household ornaments.

CHAPTER IV.

Administration of Justice and Civil Punishments.

Q. How many kinds of courts were there among the Jews?

A. The civil courts of the Jews were two: the Great Consistory, also called *sanhedrim*; and the lesser court, or *council*.

T. Describe the *sanhedrim*.

P. This supreme court, among the Jews, was composed of 71 elders or judges, who met at Jerusalem only, and received appeals from the lesser court, and judged in all weighty matters: they sat in the form of a semicircle, the president being in the middle, and above the rest.

Q. What were the lesser courts, or councils?

A. In every town in which there were sixty householders, a council of twenty-three was erected, who sat in the gates; three of them were sufficient for petty matters, but the whole number judged in questions of life and death.

Q. Was not justice also administered by the kings?

A. The kings of Israel had power to ride circuit, and hold assizes from year to year; nor was this considered an infringement on the liberties of the sanhedrim, or councils.

Q. How were ecclesiastical affairs judged?

A. Ecclesiastical affairs were determined by a spiritual court established at Jerusalem, consisting of the high-priest as president, Levites, priests, and the chief fathers of Israel.

Q. What ceremonies do you particularly notice in the Jewish trials?

A. The party accused was placed on some high place, where he might be seen and heard by the whole people; and after sentence was pronounced, the judges and witnesses put their hands upon his head, saying, "Thy blood be upon thine own head."*

Q. What were the inferior punishments among the Jews?

A. Their inferior civil punishments were restitution for theft, deprivation of their beards, destroying their houses, imprisonment simply, or aggravated by the dungeon, by fetters, by a wooden yoke round the neck, by the stocks, by hard labour, and by bread and water.

* The Jews referred to this formula, when exclaiming against our Saviour, they said, *His blood be on us, and our children.*

Q. What other inferior punishments had they ?

A. The Jews practised whipping with a scourge of three cords ; cutting off the hands and feet ; putting out the eyes ; selling children for their father's debts ; and *talio*, or like for like, either literally, or by compensation by money.

Q. What were the capital punishments ?

A. The capital civil punishments were the following ; strangling, hanging, stoning, burning, beheading, crucifixion, drowning with a weight about the neck, and tearing to pieces with saws and harrows of iron, or by wild beasts.

Q. Which of these punishments were esteemed the most ignominious ?

A. The most ignominious were stoning and crucifixion.

Q. How was the former performed ?

A. The manner of stoning was thus : the prisoner was taken to a place without the city, about twice the height of a man, from which he was thrown down by the first witness ; if not dead, the other witness threw a large stone upon his breast ; and after that, the rest of the people stoned him till he died.

T. Describe the punishment of crucifixion.

P. The criminals were first scourged, their hands and feet were then nailed to a cross, and they received a grain of frankincense in a cup of wine to stupify them ;* and continued in that painful position till they died ; when they were either buried, or left to be the prey of birds.

* But at the crucifixion of our blessed Saviour, the soldiers in mockery, mingled vinegar and gall with it, and offered it to him ; but he refused to drink.

BOOK II.

ECCLESIASTICAL STATE.

CHAPTER I.

The Tabernacle, Temple, and Places of Divine Worship.

Q. WHAT was the tabernacle ?

A. When the Israelites came out of Egypt, Moses was commanded to build a tabernacle, to be a palace of the presence of God, as the king of Israel, and the medium of the most solemn public worship, which the people were to pay to Him.

T. Describe the tabernacle.

P. The tabernacle was an oblong rectangular figure, 55 feet long, 18 broad, and 18 high : it was composed of boards and beams of wood, all overlaid with gold, and standing on a very costly and magnificent foundation, of solid blocks of silver, each weighing a talent, or about 100 weight.

T. Describe the interior of the tabernacle.

P. The interior of the tabernacle was divided into two rooms, by means of a veil or curtain richly embroidered ; in the court was the altar of burnt offering, whereon fire was kept constantly burning ; and within the veil was the candlestick* of solid gold, and the altar of incense, and

* This was the richest piece of furniture in the tabernacle. Its materials weighed a talent ; and, exclusively of the workmanship, which was very curious, it was worth 5,076*l*.

the table of show-bread ; within the second veil was the holy of holies, containing the ark of the testimony.

Q. What was the temple ?

A. The temple was an extensive and magnificent edifice, set apart for the service of the true God, and encompassed with spacious courts, making a square of half a mile in circumference.

T. Describe it more particularly.

P. The temple was built in the same form as the tabernacle, but every way of larger dimensions : it was surrounded, except on the front, with three stories of chambers, each five cubits square, which reached to half the height of the temple ; and the front was graced with a magnificent portico, which rose to the height of 120 cubits.*

Q. What were the divisions of the temple ?

A. The chief parts of the temple were the holy of holies, the sanctuary, and the court of the priests.

Q. Why was the innermost part called the holy of holies ?

A. Because in it were deposited the ark of the covenant, a golden pot of the manna with which the Israelites were fed in the wilderness, the tables of the covenant, and Aaron's rod which budded ; and into this most holy place the high-priest was permitted to enter but once a year.

Q. What was the cover of the ark called ?

A. The cover of the ark was called the mercy-

* The shape of the whole was not unlike those churches which have a lofty tower in the front, and a low aisle running along each side of the buildings.

seat, and was an emblem of Christ, the medium of divine communication.

Q. How were the ends of the mercy-seat adorned?

A. At each end of the mercy-seat was a cherub with outstretched wings.

Q. What sacred purpose did the mercy-seat serve?

A. From it the divine will was declared: "I will," it is said in Scripture, "commune with thee from above the mercy-seat; from between the two cherubim which are upon the ark of the testimony." Exod. xxv. 22.

Q. What was the position of the cherubim?

A. The cherubim were so placed that their faces looked towards each other, and at the same time to the mercy-seat.

Q. What did the sanctuary contain?

A. The sanctuary contained the altar of incense, a table with bread, and a candlestick.

T. Describe the materials and form of the altar.

P. The altar was made of a peculiarly fine wood called shittim, and was covered; it was surrounded by a border of gold.

Q. What was meant by the altar of incense?

A. The altar of incense was a type of prayer, which ascends with acceptance before God:

Q. What was the direct use of the altar?

A. On this altar, incense was burnt every morning and every evening.

Q. How was the altar sprinkled?

A. Every year the high-priest, sprinkling it with the blood of the sacrifices offered for sin, was to make atonement.

T. Describe the table.

P. The table was made of the same wood as the altar, and surmounted in the same manner.

Q. What was the design of the bread on the table ?

A. Twelve loaves of show-bread, as it was called, were set on the table ; they were thus presented to the Lord, as in homage to Him from whom all sustenance and all comfort proceed : the loaves, replaced every Sabbath by new ones, were given to the priests.

Q. Might this bread be eaten by any other than the priests ?

A. By the ritual, it was confined to them ; but God preferred mercy to sacrifice, and to all ceremonial observances : when David and his attendants were hungry, and there was only the hallowed bread, Ahimelech the priest warrantably furnished them with that which had been taken from the altar.

T. Describe the candlestick.

P. The candlestick was of pure gold ; it had six branches, and seven lights ; of the one used in the tabernacle, the metal alone, without the curiously ornamented work, is estimated at upwards of 5000*l.* and that in the temple was still larger.

Q. How was the temple surrounded ?

A. Around the temple was the court of the Gentiles ; and within that, a smaller, the court of the Israelites, divided into two parts for men and women ; the whole was walled.

Q. When was the temple built ?

A. The temple was, according to divine ap-

pointment, built by Solomon, 1,004 years before the birth of our Saviour.

Q. How long did it stand ?

A. The temple, plundered by Nebuchadnezzar of Babylon, was pulled down after it had stood 424 years, or longer according to some.

Q. Where did the temple stand ?

A. The temple was to the north of Jerusalem, on Zion, and more particularly on Mount Moriah.

Q. When was the second temple built ?

A. Cyrus, having allowed the Jews to return from captivity, restored the sacred vessels, and encouraged his people to assist them. Joshua and Zerubbabel began to build the temple ; opposed by their neighbours, the work languished ; but in the reign of Darius, it was resumed under the direction of Nehemiah, and in 46 years finished, 490 B.C.

Q. What passed when the foundation of this temple was laid ?

A. The people rejoiced and praised God.

Q. Was the joy universal ?

A. Many old men, who remembered the splendour of the first temple, wept at the comparative plainness of the new ; so that the shouting and weeping were mingled.

Q. What passed when the temple was finished ?

A. When the temple was finished, it was dedicated with joy and great sacrifices.

Q. Besides the inferior splendour of the building, in what respects was the new temple inferior to the old ?

A. The new temple wanted the ark and mercy-seat ; the manifestation of the divine presence,

called Schechinah, resting on the mercy-seat ; the fire kindled from heaven ; the Urim and Thummim ; and the gift of prophecy.

Q. What is meant by the Urim and Thummim ?

A. The meaning of the Urim and Thummim is not exactly ascertained ; the general opinion is, that they were 12 jewels with the names of the tribes ; and that on consulting the divine oracle, the answer was given by the prominence which particular letters assumed, or the lustre cast on them.

Q. How long did the second temple stand ?

A. Sixteen years before the birth of our Saviour, Herod began to rebuild the temple ; and in nine years and a half it was open for worship.

Q. What is meant by its being said that the temple was 46 years in building ?

A. The 46 years refer either to the temple built by Zerubbabel, with which this of Herod was substantially the same ; or the appendages of the last temple, which were not finished before that time.

Q. Was the temple of Herod magnificent ?

A. The temple of Herod, though not equal to that of Solomon, was much superior to Zerubbabel's ; and was not only splendid in itself, but adorned with costly gifts.

Q. Was there anything remarkable in the stones of this temple ?

A. In the temple were stones singularly large ; some, it is said, 45 cubits* in length, five in height, and six in breadth.

* A cubit was almost a foot and a half : if the account of Josephus appears exaggerated, through a feeling of national vanity, it may be

Q. How was the last temple more honoured than the first ?

A. The last temple was signally honoured by the appearance in our nature of Christ our Lord.

Q. How long did this temple stand ?

A. Jerusalem being sacked by the Romans, Titus the general wished to save the temple : but a soldier had set it on fire, and it perished

A. D. 70.

Q. Was the temple ever rebuilt ?

A. In the 4th century, Julian the apostate wished to rebuild the temple ; but the materials collected were dispersed by a storm ; and the will of Heaven was signified that the temple should not be restored, nor the ancient worship.

CHAPTER II.

Synagogues, &c.

Q. WHAT is meant by the word synagogue ?

A. The word synagogue signifies assembly, and was originally applied to the council of elders.

Q. To what was the word afterward extended ?

A. Places of worship were afterward called synagogues.

Q. What was the nature of these places ?

A. Synagogues among the Jews corresponded to parish churches or chapels among Christians.

Q. Were there many of these buildings ?

added, that modern travellers have mentioned stones in the wall of the temple of Bethel nearly equal, in length, and greater in depth and breadth.

A. In Jerusalem alone there are said to have been 460 synagogues.

Q. Were there synagogues from the earliest period of the Jewish history ?

A. From the earliest period the Jews worshipped God ; but it is probable, that for a considerable period their meetings, in addition to the tabernacle and temple, were in private houses.

Q. How were synagogues regulated ?

A. Over every synagogue were elders ; and of these, one was chief.

Q. Who was next to the chief ruler ?

A. Next to the chief officer of the synagogue, was one whose part was to offer prayer for the people.

Q. Besides prayer, what were the other branches of the service ?

A. In addition to prayer, the service of the synagogues consisted in reading and expounding the Scriptures.

Q. How were the Scriptures read ?

A. The Scriptures being divided into sections, were read through by the scribes every year.

Q. Might any other than the scribes teach in the synagogues ?

A. The scribes were the ordinary teachers ; but the rulers might allow others to address the people ; and in practice, the liberty was granted to prophets, to such as wrought miracles, and such as claimed any divine commission.

Q. Were the synagogues used for any other purpose than for worship ?

A. The synagogues were used for holding courts : inferior causes were tried before them,

and the punishment was often inflicted in the place.

Q. What were the schools of the Jews?

A. Besides elementary schools, the Jews had others of a more advanced nature, called academies.

Q. What was the instruction in these seminaries?

A. In the Jewish seminaries the knowledge of the Scriptures formed the principal instruction; in the more advanced schools it was accompanied with comments and traditions received from the fathers, and relating to religion.

Q. Had the academies different teachers?

A. An academy had generally several teachers, but one was chief, and after him the school was called.

Q. Were any other than the regular pupils admitted in the academies?

A. In addition to pupils to whom direct instruction was delivered, persons were admitted to conferences, or disputations.

Q. How did the master sit?

A. The master's chair was raised so much above the floor, that his feet were on a level with the pupils' heads; the expression of being brought up at the foot of a rabbi, was proverbial for being instructed by him.

Q. What other buildings had the Jews?

A. Besides synagogues and schools, the Jews had proseuchæ, which were oratories or places for prayer.

Q. What was their form?

A. The proseuchæ were plain buildings, being enclosed, but not covered at the top.

Q. In what situation were they ?

A. The proseuchæ, that they might be favourable to serious thought and supplication, were set down in retired situations, in fields, or by rivers.

Q. What was the mode of worship in them ?

A. The proseuchæ were not, as the synagogues, designed for special prayer, but every one prayed for himself.

CHAPTER III.

Priests, and other Ministers of Religion.

Q. Who were the ministers of religion among the Jews ?

A. The ministers of religion were the priests and Levites.

Q. Who were the Levites ?

A. The Levites were the descendants of Levi, one of the sons of Jacob ; and to that tribe the sacred service was by divine order confined.

Q. What was their office ?

A. The office of the Levites may, in a general view, be said to comprehend the external part of the service of the house of God.

Q. How were they divided ?

A. The Levites were divided into three classes.

Q. What was the employment of the first class ?

A. The first class of Levites prepared the offerings for sacrifice ; and sometimes, when the number was very great, more than was easy for the priests, they slew the animals.

Q. What was the employment of the second class ?

A. The second class of Levites formed a choir in the temple, for vocal and instrumental music.

Q. What was the employment of the third class ?

A. The third class of Levites had charge of the gates of the temple ; they prevented tumult, and the entry of improper persons into the sacred ground.

Q. Who were the priests ?

A. The priests were the descendants not merely of Levi, but of Aaron.

Q. What was their office ?

A. The priests slew the victims ; they offered incense and sacrifice ; they placed and removed the show-bread ; they blew the trumpet to assemble for war, or for the celebration of solemn days ; they blessed and instructed the people.

Q. Had the priests the power of judges ?

A. The priests judged also in cases connected with religion.

Q. What remarkable proof was given that the priesthood was confined to the family of Aaron ?

A. Uzziah the king wished to burn incense on the altar, the priests reminded him that it belonged only to them, the sons of Aaron ; refusing to listen to their remonstrance, he was struck with leprosy.

Q. What was the chief of the priests termed ?

A. The chief was termed the high-priest.

Q. What were the peculiar parts of his office ?

A. To the high-priest it pertained to consult the Lord by the Urim and Thumamim ;* and once

* See chap. i. page 27.

a year to enter the holy of holies, and make expiation for his own sins, and those of the people.

Q. Was any peculiar command imposed on the high-priest?

A. The high-priest was forbidden the usual marks of mourning: it was customary for the Jews and other ancient nations, to rend the garments on the loss of a relative, or any great calamity; but from this action the high-priest, as if to denote, that immediately waiting on God, he should not betray the ordinary passions of humanity, was precluded.

Q. Was any appointed to act occasionally in place of the high-priest.

A. In case of the high-priest being incapacitated by sickness or accident, a deputy called sagan, officiated: this functionary was one eminently skilled in the ritual, or was himself next in succession to the office of the high-priest.

Q. What name was given those who were employed in the laborious service attached to religion?

A. Those who were employed in the laborious employments connected with religion, were called Nethinims.

Q. Were the Nethinims sprung from Levi?

A. The Nethinims were not sprung from Levi; they were not even descendants of Israel; they were Gibeonites, a state in the land of Canaan, which was given to the Israelites.

Q. How came these strangers to be employed by the Israelites?

A. The inhabitants of Gibeon, alarmed at the progress of the Israelitish arms, came with pre-

sents, pretending that they were from a distant country ; the Israelites made a treaty, and on that account were prevented from proceeding to extremities ; but when they discovered the deceit, they made them perform menial services.

Q. By what terms is the labour of the Gibeonites denoted ?

A. The Gibeonites were hewers of wood and drawers of water.

CHAPTER IV.

Tithes and Inheritance of the Priests and Levites.

Q. HAD the priests and Levites any inheritance in land ?

A. The priests and Levites had not one separate tract, as the other tribes had ; but so many cities with their suburbs, throughout the different divisions of Judea.

Q. How many cities belonged in this way to the tribe of Levi ?

A. The tribe had 48 cities, of which 13 belonged to the priests.

Q. Were these cities much scattered in situation ?

A. The cities belonging to the priests were mostly near Jerusalem ; but those of the Levites were scattered through the country.

Q. What advantage resulted from this situation ?

A. The residence of the Levites being among all the tribes, they had an opportunity of propa-

gating among them all the knowledge and science of religion.

Q. How was the ground belonging to the cities occupied?

A. The ground belonging to the cities of the Levites was occupied with offices, gardens, arable fields, and vineyards; and from these was in part the subsistence of the inhabitants.

Q. What further provision was made for the tribe of Levi?

A. The other tribes paid to that of Levi a tithe of their animals and vegetables.

Q. What proportion of this part belonged to the priests?

A. Of this general tithe the Levites gave to the priests a tenth.

Q. How much of the remainder of their estates were the people to consecrate to religion?

A. One part of the nine remaining of the whole, the people were to carry, either in kind, or in money to be converted into provisions at Jerusalem, that they might there, with their friends and so many Levites, feast, in celebration of the divine bounty.

CHAPTER V.

The Sabbath.

Q. WHAT day was appropriated for religious worship among the Jews?

A. The day appropriated to religious worship, was the seventh day of the week, called the Sabbath.

Q. What were the beginning and end of the Sabbath?

A. The Jews, counting time in a different way from what we use, began the Sabbath at six in the evening of the day answering to our Friday, and ended at six the next evening.

Q. What was the design of the Sabbath?

A. The original design of the Sabbath was that men might rest from their ordinary employments, and spend the day in contemplating the Divine works, and acknowledging their Author.

Q. Had the Sabbath a peculiar respect to the Jews?

A. The Sabbath had a peculiar respect to the Jews, being calculated to remind them of the favour which God had manifested for them, and the intimate relation in which they stood to him.

Q. Did the Jews prepare for the Sabbath?

A. At three in the preceding afternoon the preparations began; and from that hour whatever was needed was to be procured.

Q. From what were the Jews to abstain on this day?

A. The Jews were required to abstain from their ordinary labours, from travelling, and from pleasure.

Q. While the Jews rested from their ordinary employments, how were they to spend the Sabbath?

A. On the Sabbath additional sacrifices were offered, and there were assemblies for religious worship.

Q. Was there a display of divine goodness as well as of holiness, in the institution of the Sabbath?

A. While the Sabbath was designed for worship, it was also intended as a rest from labour, that servants and such as had toiled through the week might have an interval of ease: the Divine care extended even to the irrational creation: the cattle are mentioned in the commandment as not to work on the sacred day.

Q. What is the sign of the strictness with which the Sabbath was kept?

A. The Jews were commanded to kindle no fire on that day, that meat being cooked before, time and labour might not needlessly be spent on the Sabbath: and we may also understand that fire for warmth was to be kindled the day before.

Q. Were the Jews inclined superstitiously to extend the observance of the Sabbath?

A. The teachers of the Jewish law enjoined a superstitious observance of the Sabbath, by taking in the widest sense the commandment not to do any work.

Q. What instance may be given of adherence to this rigid explanation?

A. In the Maccabean war 1,000 Jews were, without offering any resistance, slain on the Sabbath.

Q. Did the Jews continue in an opinion so erroneous?

A. After consideration, the Jews allowed that if they were attacked on the Sabbath, they might lawfully defend themselves.

Q. Did they still take a perverse and severe view of the commandment?

A. The Jews continued to hold that, in war

they should do nothing to prevent the works of the enemy.

Q. How did they suffer the consequences of this mistaken principle ?

A. As Pompey besieged Jerusalem, he employed the Sabbath in filling up ditches and placing engines; by these means he succeeded in taking the city, and subjecting the Jews to the Roman power.

Q. Where do we find a more generous explanation of the commandment ?

A. We have a more liberal exposition of the commandment delivered by our Saviour, in these words, "The Sabbath was made for man, and not man for the Sabbath." Mark ii. 27.

CHAPTER VI.

Annual Festivals.

Q. WHAT were the Annual Festivals of the Jews ?

A. The Annual Festivals of the Jews were the passover, the pentecost, the feast of tabernacles, the feast of trumpets, and the day of expiation.

Q. What circumstance attended the celebration of the first three festivals.

A. At the passover, the pentecost, and the feast of tabernacles, all the males of Israel appeared at Jerusalem.

Q. For what reason was this great concourse ?

A. By the Jews thus appearing as one vast

body, they more solemnly worshipped the Lord, who had instituted the sacred rites which they were assembled to commemorate.

Q. How came the Jews to leave their habitations, without fear of being invaded by enemies?

A. The history of the Jewish people was a series of miracles; the Divine power was displayed in preserving their borders, disposing them to go to the capital; and so employing those who would have been inclined, that they were prevented from invading the territory.

Q. On what occasion was the passover instituted?

A. In the righteous judgment of God, death was denounced against all the first-born of the Egyptians, who had oppressed the Israelites, while these were commanded to sprinkle the door-posts with the blood of a lamb, that the avenging angel, seeing the sign, might pass over them.

Q. At what period was the passover?

A. The passover was celebrated in the month of Abib, or Nisan, which answers to the last part of our March and the first of April; from the 14th to the 21st days of the month, inclusive; but more especially on the first and last of these days.

Q. How was the passover celebrated?

A. A lamb was slain on the evening of the 14th day, and eaten; for seven days unleavened bread was used; but the first and last days were peculiarly sacred; on them was a holy convocation.

Q. How many partook of a lamb?

A. There was one regularly for every family; but if it was small another might be joined.

Q. How was the lamb prepared ?

A. It was roasted whole, and eaten with bitter herbs, and without breaking the bones.

Q. Might part of the lamb be reserved ?

A. No part of the lamb was allowed to be reserved ; if it was not all eaten at first by the family it was consumed by fire.

Q. What reason may be assigned for this commandment ?

A. As the Israelites were to leave Egypt after the celebration of the first passover, leaving any part of what they had used as a sacred mystery would have been exposing it to mockery.

Q. What might be the reason of the prohibition continuing ?

A. If part had been reserved, the people might have been induced to make a superstitious use of it ; as if the material substance, without reference to the Divine commandment and blessing, were advantageous.

Q. How were the days of unleavened bread kept ?

A. During these days leaven was forbidden not merely to be used, but to be kept in the house : this feast took place immediately after the feast of the passover, and was kept seven days, from the 15th of the month Nisan to the 21st inclusive.

Q. When was the pentecost ?

A. Pentecost was seven weeks after the passover ; the day after this period was completed, the festival was held.

Q. By what other names was the pentecost called ?

A. Pentecost was called also the feast of har-

vest, the feast of weeks, the day of the first-fruits, and the day of the giving of the law.

Q. Did pentecost extend to a number of days ?

A. Pentecost was confined to one day.

Q. Did the Jews at pentecost abstain from work ?

A. At pentecost the Jews were commanded to do no servile work, and to have a holy convocation.

Q. In what other way was pentecost celebrated ?

A. In addition to animal sacrifices, the first fruits of harvest were, at the feast of pentecost, offered on the altar.

Q. What was designed by the offering of the first fruits ?

A. By offering the first fruits of the harvest the Jews acknowledged that God who had crowned the year with His goodness ; and testified, that, while he directly consecrated a part, they were willing to use, for His service, all the gifts of His providence.

Q. Why was the feast of tabernacles so named ?

A. The feast of tabernacles was so named because the Jews, during its continuance, dwelt in tabernacles or booths.

Q. By what other name was this festival called ?

A. The feast of tabernacles was also called the feast of ingathering, because then the Jews "gathered in their labours out of the field."

Q. In what respect did this gathering in differ from that celebrated at the former feast ?

A. At the feast of tabernacles, the vintage, as well as the harvest of corn had been finished ; harvest, in its widest sense, was over.

Q. When was this feast held ?

A. The feast of tabernacles was held in the month Tisri ; which answers to the end of our September and the beginning of October ; the festival began on the 15th of the month, and lasted seven days.

Q. Why was the festival held in tabernacles ?

A. The festival was held in tabernacles or booths, to commemorate the abode, for 40 years, of the Israelites in the wilderness ; during which they lived in erections of a similar kind, without any settled habitation.

Q. How was the feast celebrated ?

A. On the first day of the feast of tabernacles was a religious assembly : or, as it is called in Scripture, a holy convocation.

Q. What offerings were presented ?

A. The sacrifice consisted of 13 young bullocks, 2 rams, and 14 lambs, without blemish ; together with flour mingled with oil ; and for a sin-offering, a kid. Num. xxix.

Q. Were similar sacrifices offered on the other days ?

A. With the exception of the bullocks, the sacrifices were similar all the seven days of the feast ; but of them, the number constantly decreased one, so that on the last day only seven were offered.

Q. Do the Jewish teachers give any reason for this decrease ?

A. We find no reason assigned in Scripture ; but the Jewish expositors, in the abundance of fancy, have not wanted one.

Q. What account do they give ?

A. The total number these expositors make to correspond with that of the nations of the earth ; of these, in their heathen state, there should, they said, be a gradual diminution, till all things were reduced to the rule of Messias.

Q. Is any other explanation given ?

A. Another explanation is, that the decrease was emblematical of the gradual decay of human life.

Q. Of what were the booths composed ?

A. The booths were made of "the boughs of goodly trees," Lev. xxiii. 40 : the palm and willow are specified ; and, in addition to palm, the olive, vine, and myrtle are mentioned by Nehemiah, chap. viii. 15 : the kind of wood, we may understand, was not essential ; but such was taken as was most convenient.

Q. Was the eighth day part of the feast of tabernacles ?

A. The day which immediately followed the seven was also a festival, but not strictly part of that of tabernacles ; for during seven days only did the Israelites dwell in booths.

Q. What was the eighth day properly ?

A. The eighth day properly was a distinct festival : and, in stricter and more correct language, was the feast of ingathering.

Q. How was the festival kept ?

A. As on the first day of the feast of tabernacles, there was on that of ingathering an abstinence from servile work, with a holy convocation.

Q. What sacrifices were offered ?

A. On the eighth day the animals offered,

consisted of a bullock, a ram, seven lambs, and a goat.

Q. Do the Jewish teachers add any thing to the scriptural account of the feast of tabernacles and ingathering ?

A. The Jewish teachers inform us, that it was the practice every morning to pour water, drawn from the pool of Siloam and mixed with wine, on the sacrifice lying on the altar.

Q. How was the evening spent ?

A. From the same authority we learn, that at evening there repaired to the court of the temple, the members of the supreme council, the rulers of synagogues, the masters of schools, and other elderly and venerable persons ; the music played, and these grave men danced and leaped.

Q. Did they continue long in this practice ?

A. The most of the night was employed in this unreasonable pastime ; but at last two priests gave on trumpets the signal to terminate.

Q. Was every evening thus occupied ?

A. With the exception of the evening before the first and eighth days, every evening was thus spent ; but those evenings being according to the Jewish computation, part of the days on which holy assemblies were held, were too sacred to be spent in such amusement.

Q. How were the new moons celebrated ?

A. In addition to the daily sacrifices, there were offered, at the new moons, two young bullocks, one ram, and seven lambs, with palm oil and wine : and for sin-offering, a kid.

Q. What was the chief festival of this kind ?

A. The chief of the new moons was the first

of the month Tisri? and this festival fell about the middle of our September.

Q. How was it celebrated?

A. Though on every new moon there was public worship, ordinary business was not wholly laid aside; but on the first of Tisri there was no servile work, and there was a holy convocation.

Q. What is the festival styled in Scripture?

A. The first day of the seventh month is said to be a day of blowing the trumpets, Numb. xxix. 1; and the Jews were required to have then a memorial of blowing of trumpets.

Q. What are we to understand by these names?

A. Trumpets were in general use at religious festivals; but at this they were to be blown throughout the day.

Q. What account may be given of this practice?

A. It is explained as if it were a call to men to awake from the lethargy of sin, to remember God, to repent of their iniquities, and cleave to Him with resolutions of full and earnest service.

Q. Is there any other explanation?

A. Different reasons are assigned for the blowing with trumpets; but the most probable seems to be, that this festival was a memorial of the creation; on the conclusion of which the sons of God shouted for joy; in this view the trumpets sounded to the praise of God.

Q. When was the day of expiation?

A. The day of expiation or atonement was on the tenth day of the month Tisri.

Q. What was the office of the high-priest on this day?

A. It has been already observed, that the high-priest entered the holy of holies to make atonement for himself and the people; the sacrifices used in which he was to slay with his own hands.

Q. What sacrifices did the high-priest offer for himself?

A. For himself and his house the high-priest offered a bullock and a ram.

Q. What employment was made for goats?

A. Two goats were taken, and the lot being cast, the one on which it fell was offered for the people, and the other was sent to the wilderness.

Q. What did the high-priest with the blood?

A. The high-priest sprinkled the blood of the sacrifice on the mercy-seat and before it, as he did also with that of the bullocks; he sprinkled the blood of the goat too, seven times on the horns of the altar.

Q. How was the other goat sent to the wilderness?

A. The sins of the people having been confessed over him, and put as it were upon his head, he was sent, by a fit man, into the wilderness, and the goat, it is added, shall bear upon him all their iniquities into a land not inhabited.

Q. What are we to understand by this rite?

A. The guilt of men was, in figure, imputed to the goat, an emblem of Christ, and the goat bore all iniquities to the wilderness, to signify that they should appear no more against the pardoned sinner.

Q. In what general way was the day of expiation kept?

A. The day of expiation was kept as a fast, and with the devotion of a Sabbath.

CHAPTER VII.

Periodical Observances.

Q. How was the seventh year distinguished?

A. As the Sabbath among the days of the week, so was the seventh year distinguished among other portions of time, being called the sabbatical year, and that in which the land should keep a sabbath to the Lord, meaning a period of rest.

Q. From what did the Israelites abstain during this period?

A. Every seventh year the Israelites abstained from all cultivation of the ground.

Q. How were they then supported?

A. The divine blessing was remarkably imparted to the sixth year, so that it produced food for itself for the seventh year, and for that part of the eighth which preceded harvest.

Q. Did the land produce any thing in the seventh year?

A. In the seventh year the land produced fruit; and other articles not requiring cultivation, which was absolutely forbidden; in winnowing grain, an operation performed in the fields, part might be scattered and spring up.

Q. What use was made of spontaneous produce?

A. The spontaneous produce of the seventh year was for the people, and not for a few in particular ; the rich and poor, proprietors and strangers, partook of it equally.

Q. What other peculiarity distinguished this year ?

A. In the seventh year, debts which the Israelites owed to one another were remitted.

Q. Was this remission total ?

A. The Jewish teachers, not unaccustomed to make by their comments the Divine law of little effect, hold, that debts then waived, might afterward be claimed ; but the rule is to be understood as plainly requiring, not that payment should be suspended, but that the debt should absolutely be discharged.

Q. What debts might be claimed ?

A. Debts by persons of other nations to the Jews, were not affected by the general remission of the seventh year.

Q. What other observance belonged to this year ?

A. At the close of the seventh year, which took place at the feast of tabernacles, the law was publicly read.

Q. What was signified by this year ?

A. The design of the rest every seventh year was partly political, to give the land relief, on the same principle as fallow is used to prevent the severity of constant crops ; and partly religious, that this season, coming in aid of the Sabbath, might interrupt the current of life, and, in the case especially of the poor, afford leisure for moral and devotional improvement.

Q. What was the jubilee ?

A. The jubilee was a year of a still more solemn character than the ordinary sabbatical, and was held on the revolution of seven of these years.

Q. In what year, then, was the jubilee ?

A. It is not clearly ascertained whether the jubilee took place in the 49th year or the 50th : on the latter supposition, there must have been two years of rest : one view is, that the jubilee being reckoned from the civil year, the beginning of which was the seventh month of the ecclesiastical, it might be termed either the 49th or the 50th.

Q. At what precise period did the jubilee begin ?

A. On the tenth day of the seventh month, in the day of atonement, the Israelites were required to sound, throughout the land, the trumpet, proclaiming the jubilee. Lev. xxv. 9.

Q. How was the jubilee observed ?

A. The jubilee had the same rest and privileges as every seventh year.

Q. By what more was the jubilee distinguished ?

A. Liberty was proclaimed to all the inhabitants, and every one returned to his possession.

Q. What is meant by the first privilege ?

A. If a Hebrew, through the pressure of unfavourable circumstances, parted with his liberty, he served for six years only ; but if preferring his master's service he continued with him when the seventh year came, still there was in the jubilee universal freedom.

Q. What was the last privilege ?

A. Estates which had been alienated, returned to their owners ; an inheritance, therefore, rose or

fell in value according to the longer or shorter time between its sale and the jubilee.

Q. What was designed by the jubilee ?

A. The whole people of Israel standing in a peculiar relation to God, it was decorous that there should not be among them an overwhelming difference ; that where all were brethren, one might not be unduly enriched, while another was impoverished and enslaved.

Q. Had the institution a still more direct reference to the character of the Jewish nation ?

A. As Messiah was to spring from a particular tribe and family, it was necessary that genealogies should be preserved with care ; this object the appointment of the jubilee favoured, as, in order that an estate should be returned to the heirs of the person by whom it had been sold, their descent must have been exhibited.

Q. Was the jubilee of any further use ?

A. The jubilee was a convenient mode of marking the greater divisions of time.

Q. Had the jubilee another reference ?

A. The jubilee, in its solemnity, freedom, and joy, was an emblem of the work of Christ accomplishing the salvation of men, and effecting their relief from the power of unhallowed and impetuous passions.

CHAPTER VIII.

Additional Festivals.

Q. HAD the Jews any other annual festivals than those enumerated ?

A. The festivals specified were all which the law of Moses required : there were added the feast of purim, and that of dedication.

Q. On what occasion was the feast of purim instituted ?

A. The feast of purim was instituted to commemorate the deliverance of the Jews from the machinations of Haman to effect their ruin.

Q. When did these events happen ?

A. The events happened when the Jews in captivity were scattered over the east, in the countries belonging to Ahasuerus.

T. Repeat the transactions.

P. The favourite of the king was Haman : the royal command was given, that all should pay him homage ; by which we may understand a species of religious worship : this Mordecai refused ; Haman seeking revenge, but scorning one victim, wished to include all the Jews. Pur, that is, the lot, was cast to determine what month would be most favourable to them, and the lot fell on the month Adar : Haman having represented them to the sovereign as persons who kept not his laws, obtained a decree that they should then perish.

Q. What followed ?

A. Esther the queen was a Jewess, though without the knowledge of her husband, and the relative of Mordecai : she led the king to see the impropriety of assenting to the malignant purpose against Mordecai, by whom his life had been saved, and the Jews an unoffending people.

Q. Did the king recall his order ?

A. The law of the Medes and Persians was, that what had been once determined should stand : Ahasuerus could not annul the commandment ; but he issued another, that they should defend themselves and slay their enemies.

Q. Did the Jews succeed ?

A. It appeared how the royal feelings inclined ; and the Jews took vengeance on those who had designed to exterminate them.

Q. What happened to Mordecai and to Haman ?

A. Haman and his ten sons were hanged, while Mordecai was next to King Ahasuerus.

Q. What days were observed as a festival ?

A. On the 14th and 15th days of the month Adar, the Jews, resting from their triumph over their enemies, made them days of feasting and gladness.

Q. Did these days continue to be observed ?

A. Mordecai wrote to the Jews ; and it was resolved, that these, called days of purim, should be kept as days of feasting and joy, and of sending portions one to another, and gifts to the poor : in this manner these days were to be kept continually.

Q. What was the feast of dedication ?

A. The feast of dedication was to commemorate the dedication of the temple.

Q. Was it the original dedication of Solomon or what other that was designed ?

A. The dedication commemorated was that of Judas Maccabeus, when he purified the temple after it had been profaned by the heathen invader Antiochus.

Q. When was this festival ?

A. The festival of dedication was held in the month Chislen, and lasted eight days ; the time was about the winter solstice.

Q. What other days were observed among the Jews ?

A. The fasts of the fourth, fifth, seventh, and tenth months are all mentioned together, Zech. viii. 19.

Q. On what occasion were these fasts instituted ?

A. These fasts were respectively instituted on account of Jerusalem being taken by the Chaldees, its being burnt, the treacherous slaughter of Gedaliah, the viceroy of Judea, and the beginning of the siege of Jerusalem by the Babylonians.

Q. What is said by Zechariah of these fasts ?

A. The fasts, it is said, shall be to the house of Judah joy and gladness, and cheerful feasts.

Q. What may we understand by fasts being converted into feasts ?

A. The Jews, while remembering their trials, and their own guilt, by which they had been occasioned, were also to contemplate the goodness of God, in restoring and favouring them : thus, with humiliation, they had cause to join joy and devotional gratitude.

Q. Have the Jews any other sacred days ?

A. In addition to the days appointed in Scripture, the modern Jews observe many others ; but it is unnecessary to say more of unauthorized and unprofitable human inventions.

BOOK III.

DOMESTIC CONDITION.

CHAPTER I.

Marriage.

Q. WHAT distinction of wives had the Jews.

A. The Jews had one sort of wives, who were so in the fullest and most honourable sense ; and another, called concubines.

Q. Might the Jews at the same time have one, or more than one, of each kind ?

A. Polygamy was practised among the Jews it was not uncommon to have, at one period several concubines, and several others joined by the most regular union : it does not, however follow that this practice was correct ; it is merely related in the sacred history, a narrative of the errors, as well as the excellences of the Jews.

Q. What was the difference between wives and concubines ?

A. Wives and concubines differed in the manner in which they were betrothed, in power over the household, and in the portions of the children.

Q. How were wives and concubines respectively betrothed ?

A. The wife received presents, and a bill of betrothment ; the concubine was married without these preliminary ceremonies.

Q. What was the difference in the household

A. The wife was the mistress, the governess of the family : the concubine was inferior, and one of the members ; and frequently, indeed, she was directly the servant of the wife.

Q. How did the children differ ?

A. The landed inheritance was secured to the children of the wife ; those of the concubine had a certain portion allotted to them.

Q. What privileges had the concubine ?

A. Though inferior, she was as truly the wife of her husband as a spouse in a more honourable sense ; the union was permanent, and the children were legitimate.

Q. Was the betrothing of a wife, in the full sense, some time before marriage ?

A. Some held that there was as long an interval as 10 months, or a year, between betrothing and marriage : it does not appear, however, from Scripture, that any precise period was fixed ; but only we may understand that a competent interval elapsed.

Q. What was the manner of betrothing ?

A. The regular modes of betrothing were either by gift or by writing : the gift might be very small : a piece of money of the least value was sufficient.

Q. How was the marriage celebrated ?

A. The bridegroom was accompanied by his friends, who sung the nuptial song, and ascribed praise to God.

Q. What was the precise form of giving praise ?

A. The principal of the bridegroom's companions took a cup, and blessed God, who had formed the fruit of the vine, who had formed

man after His own image, who had given joy, the social affections, and the institution of marriage ; in conclusion, the companion drank to the spouses.

Q. How long did the marriage-feast last ?

A. The marriage-feast lasted for seven days.

Q. Was divorce practised among the Jews ?

A. Divorce, by the Divine law, was allowed for adultery ; but, contrary to religion, and the reason of the institution, it came to be practised for a variety of causes, so that the permanence of the union had no greater security than caprice.

Q. Might the husband, then, without any charge or process, dismiss the wife ?

A. It was not necessary that there should be any sufficient cause to constitute a divorce ; the husband was, however, required to furnish his partner with a bill of divorcement ; and, after that, she was at liberty to marry another.

Q. Could the wife part, in the same manner, with her husband ?

A. The privilege of separation was also indulged to the wives ; in their case it was termed not putting away, but forsaking.

Q. What instance may be given of respect paid to the children of concubines ?

A. In proof that concubines were legal wives, and that their children were legitimate, it may be observed, that the sons of Jacob, those by his concubines, as well as by his other wives, were equally considered as patriarchs ; from whom descended that peculiar people who were the progenitors of the Saviour.

Q. Had Jews great power over their children ?

A. The power of Jewish fathers was extremely great: they were as the priests and the sovereigns of their households; they blessed, they disinherited, and they even sentenced to death.

CHAPTER II.

Manner of Writing, Coins, and Measures.

Q. On what did the Jews write?

A. The materials used for writing by the ancient Jews were different; the most general mode was by using a kind of stone or wood, which was marked with a sharp instrument: the wood, for the more distinct and permanent marking, was sometimes covered with iron.

Q. What succeeded these modes?

A. The Jews afterward used rolls of parchment, each of which was divided into so many columns or spaces, answering to our pages.

Q. How did the Jews place their characters?

A. The Jews began to write at the right-hand: the first page was also what we would reckon the last.

Q. Was their manner of writing directly the reverse of ours?

A. The Jews, as we, began to write at the top of the page; in other respects, their manner was opposite.

Q. Had the Jews a variety of coins?

A. The Jews had a great variety of coins: in copper, were the depton or mite, the quadrads,

and assarium ; the highest of which was rather less than one farthing.

Q. What were their silver coins ?

A. Among the silver coins of the Jews were the gerah, the drachme, the dedrachmon, and the stater, severally equal to 3 cts. 14 cts. 27 cts. and 55 cts : the keshitah was a small piece of money with the figure of a lamb, and is supposed to have been of the same value as the gerah.

Q. Had the Jews different kinds of some pieces ?

A. Among the Jews some pieces were either common or of the sanctuary ; the common, or king's kind, was used in ordinary transactions.

Q. What coins had this double acceptance ?

A. The penny and the shekel were either common or of the sanctuary : the common denarius, or penny, was worth 13 cts. ; that of the sanctuary, the common shekel, was worth a denarius of the sanctuary ; and that of the sanctuary was double the other ; there were also half and quarter shekels.

Q. What inscription had any of these coins ?

A. On the king's shekel, in the reign of Solomon, was marked a tower, with the words Jerusalem, the city of holiness ; on the reverse was the inscription, David king, and his son Solomon king : the shekel of the sanctuary is said to have borne the pot of manna ; and on the other side Aaron's rod which budded.

Q. What were the golden coins ?

A. Of gold coins, the Jews had the zahah or shekel of gold, and the adorchon or drachmon ; each of these was of the same value, and equal to three dollars 33 cts.

Q. What sums had the Jews ?

A. The sums which the Jews used in reckoning were the maneh or mina, and the cicar or talent : the maneh of silver was equal to 60 shekels of silver, and the maneh of gold to 100 shekels of gold ; the talent of silver was worth 3,000 shekels of silver, or \$1,666 ; and the talent of gold was worth \$20,000.

Q. Were these coins always used by the Jews ?

A. The early Jews were without the use of coined money ; metal was delivered by weight.

Q. What measures had the Jews ?

A. The foundation of the Jewish measures was the barleycorn : the breadth of six of these was accounted equal to a digit, the breadth of a finger ; four of which were three inches. Superior measures were the smaller palm and the greater : the smaller was the breadth of four fingers ; and the greater, otherwise called a span, was the space between the thumb and the little finger extended : the foot was twelve inches.

Q. What were the greater measures ?

A. The greater measures among the Jews were the cubit, the lino, and the reed.

Q. What was the cubit ?

A. Of the cubit there were four kinds : the common cubit, reaching from the elbow to the end of the finger, was equal to 18 inches ; the king's cubit was three fingers more ; the yard, or holy cubit, was equal to two of the common ; and the geometrical cubit was six common cubits.

Q. What were the line and reed ?

A. The line was used to measure land ; but its length is not ascertained ; the reed, employed in

the measurement of houses, was six cubits and a hand breadth : it is thought that king's cubits are intended.

Q. What other measures were there ?

A. For measuring roads the Jews employed the pace, the furlong, and the mile ; the furlong, as with us, containing 125 paces ; but the Jewish mile was much greater than ours.

Q. What was the foundation of the Jewish measures of capacity ?

A. That the measures of capacity might be accurately regulated, the principle was, that they should be able to hold a certain number of hen's eggs moderately sized.

Q. What were the different measures ?

A. The kab contained 24 eggs, and was equal to our quart ; the omer was $3\frac{1}{3}$ pints ; the seah was six kabs, or $1\frac{1}{2}$ gallons ; the epha was 3 seahs ; the lethec 15 seahs, or two bushels six gallons one pottle ; the homer or cor was ten ephahs, or five bushels five gallons ; these measures were used for dry articles.

Q. With what did the Jews measure liquids ?

A. For liquids the Jews used the log, containing six eggs, that is the fourth of a kab, or half a pint ; the bin, containing three quarts ; and the bath, which was equal to the ephah.

Q. Had the Jews any other measures ?

A. The measures enumerated were all that were peculiar to the Jews ; but in the New Testament we find some which they adopted from other nations.

Q. What are these ?

A. The measures mentioned in the New Tes-

tament are the sestos, the chœnix, and the metretes; the first occurs in Mark vii. 4, and is translated *pot*; it means, probably, the Roman sextaris, equal to half a pint; the chœnix, translated measure, occurs Rev. vi. 6; it was the daily allowance, that was granted as sufficient for the maintenance of servants, and was equal to a quart; the metretes is translated *firkin*, John ii. 6; it was equivalent to the ancient bath.

CHAPTER III.

Ceremonies observed at Death and Burial.

Q. WHAT custom was practised immediately on death?

A. Among the Jews the nearest relation of the deceased closed his eyes.

Q. What followed?

A. The body was washed and afterward embalmed.

Q. Was embalming universal?

A. Sometimes spices were only applied externally: at other times the body was embalmed in the strict sense: in which case it was usual to keep it in ointment for 70 days, when it was washed, and then wrapped in fine linen prepared with gum.

Q. What was finally done with the body?

A. Sometimes the body was burnt; but the more usual method was interment.

Q. Of what form were the places for burial?

A. It was usual for each family to have a sepa-

rate piece of ground, a vault hewn out of a rock, to the mouth of which a great stone was rolled; and, in case of the wealthy, the entrance was often adorned; a practice to which our Saviour alluded, who spoke of painted sepulchres, which within were full of corruption, as a fit emblem of hypocritical Pharisees.

Q. Was honour always paid to the deceased?

A. The Jews did not, as of course, pay honour to the departed; those whose memory was respected, were buried honourably with their fathers; others were interred with less respect: and we read of the burial of an ass, of the casting forth of the body without decent rites, as a marked reproach on an unworthy character.

Q. Had the Jews an entertainment at a funeral?

A. At a funeral the Jews had an entertainment called the bread of men and a cup of consolation; it was designed to comfort those who were sad.

Q. What mourning did the Jews observe?

A. On the loss of their friends, the Jews were in the habit of piercing their own bodies, shaving their heads, going with the head and feet bare; and covering the lips, tearing their clothes, and putting sackcloth on their loins, and dust or ashes on their heads.

Q. Were there any other marks?

A. The Jews used music of a doleful character; both persons with instruments were employed, and singing women, whose gesticulation also aided the effect of their notes.

CHAPTER IV.

Computation of Time.

Q. How was the day divided among the Jews?

A. The Jews had a double kind of day, natural and artificial; the natural, as with us, was the whole day and night, and consisted of 24 hours.

Q. What was the artificial day?

A. The artificial day was from the rising to the setting of the sun, and was distributed into 12 hours, varying in length, of course, according to the season.

Q. Was there any distinction of the natural day?

A. The natural day was either civil or sacred, as it was viewed in reference to ordinary employment or to religious; these periods were of the same length; but the civil was reckoned from sunrising to sunrising, and the sacred from sunset to sunset.

Q. How was the night divided?

A. The Jews divided the night into four watches, each of which comprehended three portions, called hours.

Q. Had these watches names?

A. The night-watches were termed, in order, the even, the midnight, cock-crowing, and the dawn.

Q. How was the artificial day divided?

A. The day had the same division as the night, into four quarters, which were subdivided into 12 hours.

Q. What greater division of time had the Jews?

A. The Jews counted by weeks of seven days

in which respect we follow them ; we find also in the prophetical parts of Scripture, the word week used in an extraordinary sense ; a year is put for a day, and of course a week denotes seven years.

Q. Had the Jews months ?

A. The Jews had months, which were either solar or lunar : the first mode of computation was by the sun, every month consisting of 30 days ; the Jews afterward adopted lunar months.

Q. Of what length were they ?

A. To have months exactly equal to the moon's course would have been inconvenient : as they would thus have begun at different periods of the day : to average the time, some months were made to consist of 29 days, and some of 30.

Q. How was the year adjusted to the sun's course ?

A. The course of the sun comprehended 11 days more than 12 lunar months ; that the lunar year and the solar might therefore correspond an additional month was occasionally used.

Q. How were the months termed ?

A. The Jews at first distinguished the months merely by their places ; they were termed the first, second, or 12th month ; after the return from the Babylonish captivity, they obtained proper names.

Q. What were the names ?

A. The months, in the order of the year, were named Nisan or Abib, Jair, Sivan, Tamuz, Ab, Elul, Tisri or Ethnaim, Marchesuan or Bul, Chisleu, Thebeth, Shebeth, and Adar ; the month which was occasionally added, was Veader.

Q. How did these months correspond to ours ?

A. The first month, Nisan, comprehended part of March and of April ; and in this manner the rest followed.

CHAPTER V.

Entertainments.

Q. WHAT ceremonies did the Jews use before their entertainments ?

A. Before entertainment, the Jews saluted, and washed and anointed the feet of their guests.

Q. How did they salute ?

A. The Jews saluted either by words or gesture ; of verbal salutation there were different forms ; sometimes it was said, "The Lord be with thee : " sometimes "Peace be unto thee."

Q. What were the modes of saluting by gesture ?

A. The gestures used for saluting were prostration and a kiss ; these were practised also when persons met by the way.

Q. How were the feet washed ?

A. Washing the feet in a warm dry climate, and especially when persons had travelled a considerable distance, contributed greatly to comfort ; and on this account, as well as for the sake of cleanliness, was practised among the Jews : the act was usually performed by servants. Our Saviour, to set his apostles a pattern of humility, and of the readiness with which they should

perform the meanest offices of love, washed their feet.

Q. How was the entertainment begun ?

A. The master of the house took, separately, wine and bread, while he blessed that God from whom the comforts of life proceeded : of the bread, the host distributed part to the guests ; and they then proceeded to the other articles.

Q. Did the Jews converse at meals ?

A. The Jews were accustomed to season their meals with rational conversations, with something calculated to be directly useful, or to exercise the ingenuity : of this kind was the riddle which Samson, at his marriage, proposed to his companions.

Q. What was the posture at meals ?

A. The Jews, at least in the latter ages, reclined in the manner of the Romans ; round the table were couches, on each of which lay three or four.

Q. Did any other than the master of the house take the charge ?

A. Assisting the master of the house was the master of the feast, who took the immediate charge in ordering the different articles, and supplying the wants of the guests.

Q. How did the feast end ?

A. The master of the house, or any stranger of distinction, blessed him of whose goodness they lived, and the company uttered a corresponding ascription ; a cup of wine was then taken ; and, after the Divine bounty had been acknowledged, it circulated round the table.

Q. Did the Jews, at feast, remember any that were absent ?

A. The Jews, while feasting, were accustomed to remember such as were not so favoured, and to send portions to the poor.

Q. What was the principal meal ?

A. The principal meal of the Jews was supper, dinner having previously been about the ninth hour ; or, according to our computation about noon.

Q. Of what nature was the Jewish food ?

A. Of the Jewish food we do not find a particular account in Scripture ; as Canaan is mentioned, in proverbial terms, as a land flowing with milk and honey, we may understand that preparations of these articles formed a considerable part of the food of the Jews ; fruit and wine were also much used, fat and savoury food was in request ; and, among the superior ranks, the living appears to have been very generous.

CHAPTER VI.

Buildings and Dress.

Q. How did the early Israelites live ?

A. The early Jews, being a wandering and pastoral people, dwelt in tents.

Q. By what were they succeeded ?

A. The Jews afterward lived in houses ; and these, from what are now found in the East, we may suppose were sometimes of mud, sometimes of stone ; the manners, indeed, of the East, have undergone little alteration in the course of ages ;

and what we now find, we may suppose, nearly the same as existed many generations back.

Q. How was the roof formed ?

A. The roof of the Jewish houses was flat ; and, for security, a battlement, it was commanded, should be built round.

Q. In what respects did the Jewish houses differ from ours ?

A. The Jewish houses had no chimneys ; and for windows, there were casements of wood, or wire, or paper, or some semi-transparent substance was used.

Q. How were the houses furnished ?

A. The furniture of the Jews was, at first, very plain ; dishes were of wood and earth : a bed, a table, a stool, and a candlestick, were all the furniture which a great lady deemed necessary for the chamber of a prophet. 2 Kings iv. 10.

Q. What were the Jewish beds ?

A. The beds of the Jews were only couches without curtains, or with very slight ones.

Q. Of what did the dress among the Jews consist ?

A. The dress of the Jews, like that of other ancient and eastern nations, was long and wide ; it consisted, in a great measure, of wool ; and white was a prevalent colour ; on the head was a bonnet or mitre, and on the feet were sandals.

Q. Were ornaments much used ?

A. Fanciful ornaments of gold and jewels were not used in the purest times of the Jews, but in the relaxation of manners were afterward introduced : dresses in the earlier periods, though not gaudy, were rich ; and it was common to have many changes.

CHAPTER VII.

Arms.

Q. Who bore arms among the Jews ?

A. Among the Jews, all that were capable, that is, all who had attained the age of 20, bore arms; so that the army did not constitute a distinct class, but resembled the militia in modern nations.

Q. What arms were used ?

A. The Jews used the sword and bow, the spear, javelin, and sling.

Q. What was the defensive armour ?

A. For defence, the Jews used shields, helmets, and armour to cover the different parts of the body.

Q. Did the Jews use cavalry ?

A. The Jews at first used only infantry ; they afterward introduced into their armies horses and chariots.

Q. Were the Jewish cities walled ?

A. Among the Jews cities were walled, and machines for the discharge of stones were used.

APPENDIX.

Jewish Creed.

I. I firmly believe that God, blessed be His name for ever, is the Creator and the Master of all things; and that every thing was, is, and will be made for Him alone.

II. I firmly believe that this Creator of all things, blessed be His name for ever, is One, by a unity peculiar to Himself, and that He alone has been, is, and will be our God.

III. I firmly believe that this Creator, blessed be His name for ever, is not corporeal; nor can in any manner whatsoever be conceived to be corporeal; and that there is nothing in the world that is like Him.

IV. I firmly believe that the Creator, blessed be His name for ever, is eternal; and that He is the beginning and the end of all things.

V. I firmly believe that the Creator, blessed be His holy name for ever, ought alone to be worshipped, exclusive of any other being.

VI. I firmly believe that all the words of the prophets are true.

VII. I firmly believe that all the prophecies of Moses our master (may his soul rest in peace!) are true; and that he is superior to all the sages who went before or come after him.

VIII. I firmly believe that the law which we

have now in our hands, was given by inspiration to Moses.

IX. I firmly believe that this law will never be changed; and that the Creator, blessed be His holy name, will never give another.

X. I firmly believe that the Creator, blessed be His holy name, knows all the actions, and all the thoughts of men; as it is said, "He hath formed the hearts of men, and is not ignorant of any of their works."

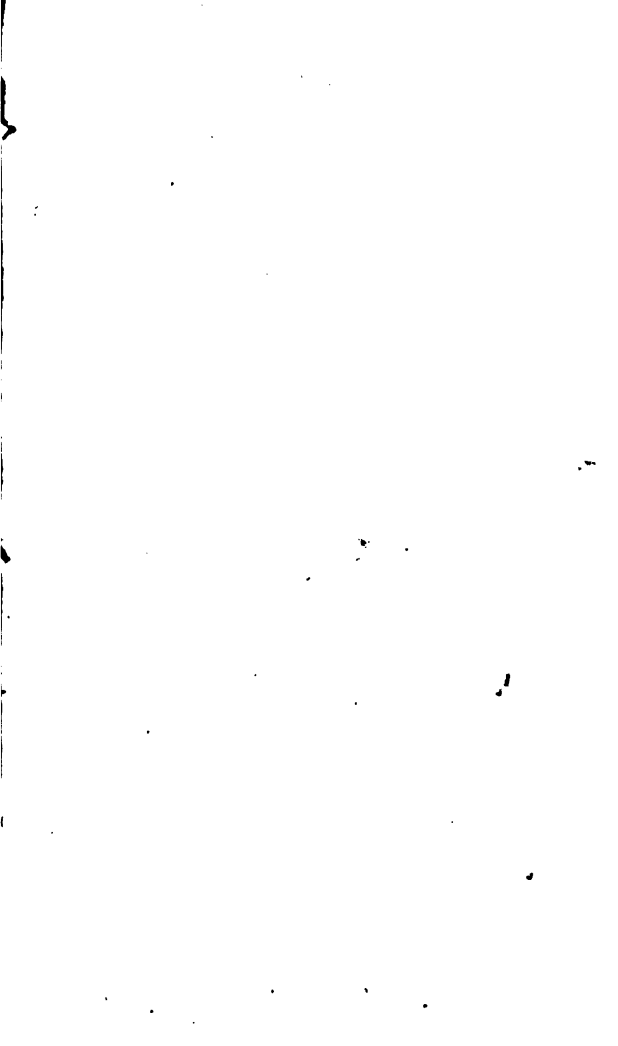
XI. I firmly believe that the Supreme Creator rewards those who keep his law, and punishes those who break it.

XII. I firmly believe that the Messiah must come, and though his coming is delayed, I will always expect it till he does appear.

XIII. I firmly believe that the dead will rise at the time appointed by the Creator; whose name be blessed, and His glory magnified throughout all ages, to all eternity.

THE END.









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